



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

tions in the anthropological group, and while the author has devised a system which has many merits, his plan is open to the criticism, perhaps inevitable in any classification that is more than an outline, of being so complicated as to leave serious doubt as to the place of nearly as many books as it actually locates. This is particularly true of those divisions into which psychology enters, such as Racial Psychology and Ethnical Anthropology or Psycho-Socio-Cultural Anthropology. The items in the section on bibliography are arranged chronologically, and while not pretending to completeness this division furnishes a good guide to the standard anthropological literature. There is an appendix containing a fairly complete list of anthropological and ethnological societies, ethnographical museums and collections, and the papers of the leading anthropological and other scientific societies of the world.

U. G. W.

France in the Twentieth Century. By W. L. GEORGE, Author of *Engines of Social Progress.* (New York: John Lane Company, 1909. Pp. xvi, 385. \$1.75.)

This book was written for Englishmen. It was written to dispel their "utter and painful ignorance" of French customs and institutions.

Upon what does the author base his right to stand thus as a Moses to his people? He has clearly stated his authority in the preface:

" . . . he was born in their country, educated in their capital up to and including university courses, and was even compelled by law to serve a term in the French army. By training and by environment, therefore, the French attitude of mind was forced upon him at the same time as he obtained a knowledge of French institutions.

"A corrective was, however, necessary if he was to view France with the eye of an impartial and not a French observer. This was supplied by the fact of his being of English stock and of having benefited by continual association with men and women of his own race while still resident in France. Moreover, after completing his military service, he has passed in Great Britain

the five years immediately preceding the publication of this book, . . . [but] he retained contact with France by the practice of journalism. . . . ”

The title of the book suggests Pierre Leroy-Beaulieu's book on the United States, which appeared in 1906. The difference in treatment is, however, great. Leroy-Beaulieu approaches his task from the statistical point of view, while Mr. George's attitude is that of the modern popularizer who juggles with facts and statistics in a way that cannot fail to wring admiration from the more modest and less imaginative student. The book, too, is broader in its scope than that of Leroy-Beaulieu, who deals mainly with economics, while social and political problems engage Mr. George very largely. Thus in addition to the chapters on Trade Unionism and Coöperation, Trade and Colonies, and France Among the Nations, there are other chapters on such subjects as The Revolutionary Spirit, The Constitution, Reaction, The Birth-rate, Education, The French Woman, Marriage, Morality.

The most serious fault of the book consists in illogical statements, due, it would seem, to the author's desire to make out a good case for the French. Plainly stated, he makes sweeping assertions and follows them up with arguments which seem to prove the opposite. Witness the following: “ . . . and here I strike the root of the old prejudice (and affirm), the French have not got the revolutionary spirit” (p. 25). Evidence: “If in spite of this [*i. e.* that they do not like revolutions], France has revolutions and Britain has not, it is mainly because the French indulge in a revolution without analyzing the position, whilst the British consider at length and then postpone action for a century” (p. 26). And further: “The French will not tolerate tyranny for very long and, if they wish to rid themselves of it, they are ready to adopt radical measures” (p. 26). Additional evidence: “They are impatient and will not let evolution do in a century what the gun can do in a night” (p. 36). In the chapter on the Drama, he dismisses all but the serious plays, including in these, however, some that one would say were serious only because of their utter disregard for decency, as *Les Avariteés*. At the end of the chapter, he says that the drama as a whole “spreads a gospel of high ideals and assists the evolution of

society toward a better state, political, social, and moral" (p. 304). The discussion in this chapter may be said to afford some sort of evidence for this contention, but in the chapter on Morality he has this to say of the French drama: "Impure as the French novel may be, it finds its equal in the French drama; it is rare for literature to be on a low moral level without the stage making full use of its advantages to equal it" (p. 361). "Taking the French drama as a whole, it may be said that plays dealing with sex questions have a tendency to ridicule stereotyped virtue and to glorify that which we call vice" (pp. 362-3). One is inclined to wonder then how the French drama "assists the evolution of society toward a better state, political, social, and moral."

This fault is not confined to the non-economic chapters, but permeates the whole book. Coupled with it go many inexact statements, always used to prove a point, and seriously damaging the quality of the book. To show that France is not the center of socialism, he states that the total vote of this party is little more than one-fourth of the total poll, while in Germany it is about one-half. Gustav Freytag's *Wahlkarte* for 1907 indicates that the socialists of Germany were able to control but 29 per cent of the total number of votes cast. Other examples of the author's unscientific turn of mind are abundant, but unneeded for the purposes of this review.

Despite the grave defects mentioned, the book has many good points. Its vigorous defense of the French, if not convincing, makes the reader more sympathetic. The questions dealt with are of great interest at the present; and the book will be kindly received by the omnivorous public for which it was designed. To the student, it will, perhaps, suggest subjects for study and provide him with the broad view prerequisite for intensive study.

LOUIS N. ROBINSON.

Swarthmore College.